TWENTY YEARS OF MISSIONARY CO-OPERATION

BY

KENNETH MACLENNAN

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TO

MY COLLEAGUES EVERYWHERE

IN THE WORK OF

MISSIONARY CO-OPERATION

PREFACE

THIS little book is not intended to be an exhaustive record of the work of missionary co-operation. That long story must some day bewitch the pen of a competent historian. The task laid on the present writer is to give, in brief form, a general outline of the growth of the missionary co-operation centred at Edinburgh House, London—the headquarters of the Conference of Missionary Societies in Great Britain and Ireland, the International Missionary Council, and related organizations. That carries the story back only to the World Missionary Conference held at Edinburgh in 1910, and the preparatory work for it. Those who desire to make a fuller study of the subject, or who wish to follow the story of missionary co-operation in North America, the continent of Europe, or on the mission fields, are referred to such other sources as are available. This book is mainly concerned with British activities, being intended primarily for British readers. It will accomplish its object if it stimulates a wider interest in the wonderful development, in recent years, of co-operation between the missionary societies with headquarters in the United Kingdom.

K. M.

LONDON, *April* 1927

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TWENTY YEARS OF MISSIONARY CO-OPERATION

PROLOGUE

THEY were seven. In the chair, a business-like Baptist, next, a trusted Congregational missionary leader, on his right an administrator of a large Anglican Society, next, a philosophical Wesleyan Methodist, a genial High Churchman, with a member of the Society of Friends, and a " humble " Presbyterian to complete the small circle.

The discussion gives no clue to ecclesiastical communion or missionary society connection. The business is presented by a Scot, who does not draw on his national caution or show any embarrassing sense of the combustible possibilities latent in these differences. The chairman requires to exercise no tactful guile to keep the discussion on " safe " lines. Question, answer, explanation, discussion, are almost matter of fact in informality and good fellowship.

But the group does convey the air of men who are doing something big. The meeting ends in complete agreement to secure, by joint action, a Training and Literature Centre for workers among Moslems in India. The outcome is that, as this book is going to press, arrangements are being carried out for opening at Lahore such an institution, with a strong staff, in which eight or more societies are participating.

The seven were gathered in a small committee room of a building bearing on its name-plate the mystic words " Edinburgh House," and situated, with an air of detachment, in a quiet corner of the West End of London.

That small group is typical of many others. Edinburgh House, however, is not merely a place where representatives of missionary societies meet to form joint committees for union work in the mission field. Its function is wider. It is the centre of much joint exploration, inquiry, and consultation essential to the working out of a right missionary policy. The aim is that the missionary societies may be enabled, each in the light of the experience of all, to shape their policies more effectively as part of a great whole, that together they may better understand problems of common concern, and may join in meeting needs which none of them can provide for so well separately. How did this happy spirit of working together come to be ? It had its origin in the World Missionary Conference held in Edinburgh in 1910. Hence the name " Edinburgh House."

There were international missionary conferences before Edinburgh. They began over sixty years ago, and met at irregular intervals in places as far apart as New York, London, Bombay, and Shanghai. While the apparent results may have been slight, they paved the way for the notable creative gathering of 1910. These earlier conferences were little more than mere demonstrations, but the men who arranged them were the prophets of a new idea—the necessity for those responsible for guiding the missionary enterprise of

the Church to take counsel together on missionary policy against a world background. Edinburgh acted as a junction where many lines laid by preceding gatherings converged and then issued in a common track leading towards world-wide missionary co-operation.

To those who prepared for Edinburgh, it seemed that the expansion of Christianity had come to a momentous hour, when something more was demanded than mere demonstration. They felt that the task of world evangelization required the recognition of new factors, a new standard of service, a new ideal of the enterprise ; and that these things could only be rightly considered by the joint deliberation of the chosen leaders of the missionary world with a view to practical co-operation. Such effective counsel was for the first time achieved at Edinburgh, where the essential elements of international co-operation were present.

In the first place, the World Missionary Conference was really representative of missionary work (other than that of the Roman Catholic Church) in every land and among every race. Edinburgh, in June 1910, divested of its traditional greyness and bathed in gorgeous sunshine, welcomed within its gates twelve hundred delegates — British, Chinese and Indian, American and Japanese, Negro and European, Oriental and African—who had come together to confer about world missions. But the mere numbers of the delegates, or the variety of nationality, do not in themselves convey the full significance of the character of the personnel. Every delegate was

picked, all vital work was represented, and only such a representative Conference could have spoken with authority.

In the second place, the discussions of the Conference were confined to the most urgent and vital problems confronting the Church in the work of world evangelization, and were very carefully prepared for. Obviously the whole field could not be covered, and a limited number of subjects of first importance and special urgency was selected for discussion at the Conference.

Then the Conference had a prepared body of information on which to base discussion. The selected topics were made the subject of searching inquiry, extending over two years, by representative commissions of leading missionaries, missionary administrators, and other experts. The results of these inquiries were issued to delegates some weeks before the Conference, so that they might be the subject of careful study in advance of the meetings. Material was thus collected on a carefully thought out plan, adequately sifted, and presented in suitable form for discussion as thoroughly as time at the Conference would permit.

Finally, matters involving ecclesiastical or doctrinal questions, on which those taking part in the Conference differed among themselves, were ruled out.

These features made the Conference an international mission study school, a meeting for mutual counsel on living problems, and a body well fitted to consider how practical co-operation, where necessary and desirable, could be achieved.

As the discussions proceeded, the need for some permanent means of taking counsel together was emphasized again and again. On the opening day the work of world evangelization was discussed, and was categorically declared to be impossible without a far greater measure of co-operation. On the following day, during a review of the work of the Church in the mission field, a cry came from China, " Hang on to co-operation like grim death." Another debate revealed the need for getting together at the home base, while a strong appeal was made on the succeeding day for co-ordination of educational work. The growing sense of unity demanded some solution of the practical difficulties confronting the creation of machinery for the promotion of the spirit and practice of co-operation.

On June the twenty-first, 1910—a day to be for ever notable in the history of missions—a resolution was presented to the Conference that a Continuation Committee be appointed, international and representative in character, to confer with the societies and boards as to the best method of working towards the formation of a permanent international missionary committee. The resolution was, after full discussion, carried unanimously, and that act marked the end of one era of missionary work and ushered in another. It expressed the determination of those present at Edinburgh to make permanent in the life of the Church all that the Conference stood for.

The World Missionary Conference brought the missionary societies in all lands into touch: an underlying unity was realized; and a desire to work

together was born. But there lay ahead the long task of fuller investigation of the situation, and the patient and prudent evolution of the practice of co-operation.

The issue of those memorable days at Edinburgh is the theme of this little book.

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CHAPTER I

CONFERENCE OF BRITISH MISSIONARY SOCIETIES

THE difficulties involved in the decisions taken at the World Missionary Conference became at once apparent.

It was recognized from the outset that if the new practice of co-operation was to have a chance, all decisions as to policy must rest with the boards of the various missionary societies, and with the boards alone. But of mission boards there are many. In Great Britain alone there are over forty, reckoning only those which have incomes of five thousand a year and over, while in North America and on the continent of Europe there are several times that number. How was absolute board autonomy to be secured in any workable scheme for common action? And when to the problems created by the number of societies there are added the dividing oceans and differing languages and national traditions and characteristics, the difficulties affecting co-operation would seem to be insuperable. But Christianity is one grand adventure in the impossible.

It was felt that the first step in facilitating consultation and joint action was the creation of a suitable representative body in each country, through which societies might be brought together, and through which international consultation might take place. At a

meeting held in York in 1911 the project of such a national organization for Great Britain and Ireland was considered. The discussions were discursive and the proposal seemed to be surrounded with such difficulty that there were grave doubts as to whether it should be proceeded with. It was decided, however, to meet again at the end of a year. By way of experiment several committees were appointed to explore such questions of common concern as are referred to later in this chapter, and to frame the draft of a constitution. During the ensuing year the experience of working together on these common problems cleared away many difficulties. Already, in joint preparation for Edinburgh, the leaders of the different missionary societies had developed an enriching fellowship, and the conviction grew that this new fellowship should be widened and strengthened, while there was undoubtedly a new sense of the help which societies might get from, and give to, each other.

The position had ripened for the establishment of permanent national machinery to promote the principles and practice of co-operation, and at the next meeting, held at Swanwick in June of 1912, it was resolved to constitute a Conference of Missionary Societies in Great Britain and Ireland, to meet annually. A constitution was adopted, under which members are appointed by societies and boards on the basis of income received in the United Kingdom and spent on work among non-Christian peoples. The constitution provides for the appointment of a Standing Committee (now consisting of thirty members) to act between the annual meetings of the Conference.

The British Conference of 1912, which was attended by representatives of forty-three organizations, had the breeze of Edinburgh in its sails. Its business was not the creation of a secretarial mind, but grew out of the inescapable challenge of the Christian evangel in view of the world situation. These problems were vital; they refused to stay over for consideration; they demanded that the societies should study them together.

Such a joint study in this and other countries required supplementing by some periodical, whereby the results could be made readily available to workers for and supporters of missions everywhere. Accordingly, in that same year, 1912, the first great step in practical co-operation after Edinburgh was taken. The Continuation Committee of the World Missionary Conference founded the *International Review of Missions*, the first number of which appeared in January 1912. The *Review* is a quarterly magazine, edited at the outset by Mr J. H. Oldham, with whom Miss G. A. Gollock was later associated. Few quarterlies, if any, have such a brilliant galaxy of contributors, each one of them the master of a facile pen and an outstanding leader in his own country, or an acknowledged expert on his subject. The rich thought and experiences of such a group would not, but for the *Review*, be made available to the Church. From the first the *Review* was an outstanding success, and by the time the war broke out, it had been established on a paying basis, and had not cost the societies one penny either in the way of capital or subsidy. On Miss Gollock's retirement in January 1927, the Rev. William Paton became joint-editor

with Mr Oldham, and Miss Muriel M. Underhill became associate editor.

The *Review*, now the organ of the International Missionary Council, aims at the scientific investigation of the problems of the mission field. It produces a quarterly bibliography of missionary books and of the more important magazine articles dealing with missionary work. Like all journals the *Review* was hit financially by the war, but it has been able to extend its circulation, and its finances are now firmly established again, with only a nominal increase in price. To-day the *International Review of Missions* seems to be indispensable for the effective development of concerted missionary policy in different countries. Through it missionary workers maintain a wider outlook, plans and policies can be presented, experiences and problems are discussed, public opinion is educated, and that free and full consideration of missionary questions is secured which is necessary to all right action.

To return to the Conference of British Missionary Societies. The new organization had scarcely got under way when the rude shock of war seemed to bring down in ruins the edifice built with such high hope and promise. In the days before 1914, however, several notable pieces of work were initiated. It was then that the foundations were laid of that mutual confidence between the missionary societies that made much of the joint action of later days possible. The executive burden in these years was borne by Dr J. H. Ritson, Chairman of the Standing Committee of the Conference, and Mr F. H. Hawkins, and the Rev. C. E.

Wilson, Honorary Secretaries. To the devoted genius and service of these men the success achieved was largely due.

In the light of later developments, it is interesting to look back and see what were the things that engaged the attention of the Conference of British Missionary Societies in its early days. These same things are in the main the great problems still confronting the societies and absorbing the energies of Edinburgh House. At its first two meetings the Conference surveyed the situation and tried to decide what were the big, urgent matters demanding attention. The activities then initiated may be grouped here under seven heads: they are in their later development dealt with in subsequent chapters.

1. Quite unconscious of the great importance that relations between missions and governments were to assume in the immediate future, one of the first acts of the Conference was the formation of an influential committee to assist missionary societies in matters arising between missions and governments.

2. At the very first meeting a discussion was initiated, which led to the formation, in co-operation with the National Laymen's Movement, of a Missionary Press Bureau, which might in the newspaper world create a place for missions similar to that which the great press-agencies secure for general news. At first the Bureau was quite experimental, but it gradually developed, and took a notable leap forward when Mr Basil Mathews joined the staff at Edinburgh House as superintendent of the Bureau. To-day, under the joint guidance of Mr Hubert Peet and the Rev. E.

Shillito, the Bureau occupies a distinctive place in the journalistic world.

3. At the meeting in 1912 an inquiry was ordered into the range and limits of the co-operative publication and distribution of missionary literature. After an exchange of views with the United Council for Missionary Education, it was decided to link up the Council more closely with the work of the Conference, and that was the beginning of a happy and fruitful connection. In 1912 the work of the Council was still in its infancy; for the year 1926 its total issues of books for missionary education and general reading amounted to a quarter of a million.

4. The next important subject to which attention was drawn was Christian literature in the mission field, and the efforts which have since been made to promote the production of literature in China, India, and Africa, and for Moslem lands, will be dealt with in a later chapter.

5. The work of preparation of missionaries called for development, and the creation of the British Board of Study for the Preparation of Missionaries was one of the many beneficial results of the Edinburgh Conference. The Board of Study was constituted in 1911, its general purpose being to supply guidance rather than assistance to missionary societies in the preparation of missionaries for their work. The establishment of the Board and the exploration of the possibilities of creating a college for missionary study received a large place in the early activities of the Conference of Missionary Societies.

6. At the Annual Conference of 1912, a committee was set up to survey the perplexing situation created in

China by the Revolution of 1911, and to consider what joint action might be taken by the missionary societies, in view of the special opportunity in that country. Significantly enough, the biggest problem the missionary societies are facing to-day concerns their work in China.

7. The attention of the Conference was almost immediately called to the situation in Moslem lands. A representative committee made an exhaustive investigation as to (*a*) the extent of work among Moslems, (*b*) the areas in which British societies were in touch with Moslems, but were making no special effort to reach them, and (*c*) the steps which might be taken by British societies together or separately to increase the efficiency of work among Moslems, and to move the home Church to a deeper sense of responsibility for the Moslem world. This action was the beginning, in this country, of that new interest in things Islamic which led to the Near East Conferences, culminating in the Jerusalem meeting at Easter 1924, to which further reference is made later.

The underlying significance of the reality and value of the steps taken in these early days lies in the fact that the Conference of Missionary Societies was led into consideration of those subjects which time has proved to be some of the most real and most acute of all missionary problems. This would indicate with what care the whole situation was then considered and under what a compelling sense the formation of the Annual Conference was undertaken. On a review of its work, the Conference deliberately recorded at the end of two years " that co-operative work of this character is of great importance, and makes for the

efficiency of the work of all societies, and in the long run will conduce to economy in administration."

It may be mentioned here that the central offices of co-operation were for some time after the World Missionary Conference situated in Edinburgh. During the war it was resolved to transfer them to London, and the work is now housed at Edinburgh House (2 Eaton Gate, S.W.1), a generous gift from certain missionary societies and friends of missions. There are now housed in Edinburgh House the Conference of Missionary Societies, the International Missionary Council, the International Review of Missions, the British Board of Study for the Preparation of Missionaries, the Far and Near Press Bureau, and the United Council for Missionary Education, a happy group of intertwined activities. The phrase " Edinburgh House " is for convenience used in this book to denote the central machinery of co-operation which has its headquarters there.

All the rich promise of the early years was soon to be clouded. When the war broke out in August 1914, it seemed as if everything that the World Missionary Conference had stood for had been wiped out overnight. Events were soon to prove far otherwise. The war was not twenty-four hours old when the guns began to boom in Central Africa, and, soon after, the strife was raging even in the far-away islands of the Pacific. Missionary societies and boards were suddenly called upon to meet a world-wide situation which could only be faced together. The effort to bring about the practice of meeting common difficulties on a world scale had not come a day too soon.

CHAPTER II

THE WAR AND GERMAN MISSIONS

THE war dislocated all life, and missionary work was no exception. The immediate great dislocations were in the work carried on by German missions, over six hundred of whose missionaries were removed from the fields in which they had worked.

In India the Germans had two hundred and thirty missionaries with a Christian community of one hundred and fifty thousand. They ran eight hundred schools, fourteen orphanages, and six leper asylums. In South Africa they had about two hundred missionaries who had gathered around them a Christian community of one hundred and eighty thousand, and they carried on four hundred schools. There were over sixty-five German missionaries in other British colonies, and about three hundred and forty in former German colonies.

The missionary can never shake off his nationality or his race. He cannot divest himself of citizenship; governments will not let him. Whatever his country, it is involved in all that he does, and he is part and parcel of it wherever he is. In time of war German missionaries had, for political reasons, to be treated just as other nationals, and, while in South Africa and Papua they were allowed to remain at work, they were all repatriated from India, the Gold Coast, Togoland,

the Cameroons, Kenya, and Tanganyika Territory. By subsequent Orders in Council missionaries of former enemy nationality were excluded from these countries for five years from the termination of the war.

Repatriation was no reflection on these missionaries. Their removal was due entirely to temporary political conditions. Their missionary work was acknowledged to be of a high order ; they preached a clear and strong evangel ; they stood for Christian education, Christian literature, medical and other philanthropic work ; and they permeated the communities among whom they worked with a strong moral influence and a respect for law and order. Their work was valued by brother missionaries and by governments alike, and neither the British government nor the British missionary societies could afford to stand by and see all that fine work fall into ruins. The government could not afford to lose any educational, medical, or philanthropic work, nor to remove European leadership without replacing it; and British missions could not afford to let the Christian communities go shepherdless nor see the work decay.

Such a situation demanded joint action by the missionary societies. Through Edinburgh House steps were taken whereby enemy missionary property was saved from the maw of the custodian of enemy property, and later, under Article 438 of the Peace Treaty, it was preserved for the work to which it had been dedicated. The properties in different territories were vested in trustees appointed by the government on the nomination of the Conference of Missionary Societies, or of missionaries in the field.

The saving of the property was in itself no mean

achievement. How to keep the work going was a stiffer proposition. The missionary societies in various countries, hard pressed with their own problems, strove to make at least some provision for the maintenance of the derelict German work. In India, Scottish, Swedish, Swiss, and American societies, and the South India Church, all co-operated. In the Gold Coast, the United Free Church of Scotland kept the flag flying; in the Cameroons, the Paris Missionary Society; while in Kenya and Tanganyika, American Lutherans, Moravians, the Church Missionary Society, the Universities' Mission, and missionaries of the Church of Scotland and the United Free Church of Scotland, divided responsibility for making temporary provision for the work.

No one could pretend that what was done was adequate, but it is surely a splendid example of the co-operation made possible, in face of great difficulty, by the existence of the Conference of Missionary Societies; otherwise the fruit of years of hard work in many mission lands would have been largely lost.

A pleasing subsidiary service was the recovery after some years, through the efforts of the Conference of Missionary Societies, of the personal effects and moneys of German missionaries removed from Africa at the beginning of the war. By an oversight the provisions of Article 438 did not cover such personal funds, but the British government, after referring the matter to the Blanesburgh Committee for advice, resolved to repay sums amounting in all to upwards of ten thousand pounds—a cheque for which was received by the Basel Missionary Society on Christmas Day 1925, for distribution to the various claimants.

Many years ago the Basel Missionary Society formed the Basel Industrial Mission, which, at the outbreak of war, owned several textile factories and tile and brick works in South India, and carried on a large trading business on the Gold Coast, selling imported goods, and purchasing cocoa, kernels, palm-oil, etc. The properties, plant, and stocks of the company were large and valuable, and the work of the Basel Mission was substantially assisted out of the profits.

The British government decided to exclude from British territory the Basel Industrial Company, which they declared to be largely a German concern in funds and personnel, and in due course the properties would have been handed over to the Receiver of Enemy Property to be liquidated, subject to the rights of the shareholders. There appeared to be a danger that, as a missionary and philanthropic society, the whole business would be lost, and on representations made by the Conference of British Missionary Societies, the government, on the opinion of their legal advisers, took the view that Basel Industrials was exactly in the same position as the missions—a trust for the native community. The government's decision brought about the formation of a company (The Commonwealth Trust, Ltd.) to acquire and run the business of the Basel Industrials on the footing that the German and Swiss share capital of sixty thousand pounds would be repaid, that the British shareholders in the new company should be paid a restricted dividend of five per cent, and that any surplus profits should be handed over to bodies of trustees for behoof of the areas in India and Africa where the profits were earned. The

new company, like all other traders, have had to face the full effect of the heavy trade slump which set in some years after the war. They have, however, been able to give substantial help to the missions in India, and the business in the Gold Coast has now reached a position when it is confidently anticipated that profits will be available for administration by the welfare trustees.

As the war receded, German missionary societies were able, in an increasing degree, to come into consultation with regard to all arrangements for the temporary care of their former work. By and by a few individual German missionaries were sent out to their old fields under special permission from the governments concerned. When the time came for reconsideration by the government of its policy with regard to the exclusion of German missions, the Standing Committee of the Conference of British Missionary Societies felt it right to inform the government that in their judgment the time had come when, in the interests of missionary work, the bar against German missions should be withdrawn. They urged that it should in future be open to the Conference of Missionary Societies to submit applications from German societies for inclusion in the list of recognized societies in the same way as in the case of other societies on the continent of Europe.

On July the first, 1924, the Secretary of State for the Colonies announced that he had decided to accept the proposals for the removal of the discrimination against German missionary societies in regard to missionary work in the colonies, protectorates, and mandated territories under the supervision of the

Colonial Office. These societies would thereafter be in a position similar to that of any other European missionary society, and it would be open to the Conference of Missionary Societies to recommend them for recognition under the regulations. The Standing Committee agreed that it would be guided by the advice of the German Missions Ausschuss in recommending applications on behalf of German societies, and after such consultation several societies were recommended for recognition and were duly admitted to the list.

In the autumn of 1925 the Secretary of State for India announced that the exclusion of German missions was to be allowed to lapse in the case of India also. Finally, the admission of Germany to the League of Nations in 1926 put all nationals on exactly the same footing under Regulations A, B, C,[1] which are now almost a nominal requirement, and it is hoped may soon be withdrawn as no longer necessary.

Many practical questions have arisen concerning the return of German missions, requiring much executive attention by the officers at Edinburgh House. For example, decisions had to be come to as to the terms on which these missions were to be given the use of the properties which formerly belonged to them. Obviously the trusts created under Article 438 of the Peace Treaty could not be regarded as permanent. On the one hand, trustees could scarcely accept responsibility for continuous supervision of property situated in distant territories, nor, on the other, could the missions be easily carried on under the limitations

[1] See p. 32.

inherent in the necessity for obtaining the approval of these trustees for all acts of administration affecting the property.

Various precedents have already been created. In the case of the Berlin Mission in Hong-Kong, the properties formerly belonging to the Berlin Women's Union were, in accordance with the wishes of the Union, sold by the German Mission Trust of Hong-Kong. The proceeds, amounting to upwards of thirty-two thousand pounds, were, with the consent of the government, transmitted through the Conference of Missionary Societies to the headquarters of the mission in Berlin. The Foreign Office have also concurred in the unconditional return to the Sudan Pioneer Mission of properties formerly belonging to them in Assuan and Darau in Upper Egypt ; and, as already mentioned, the Crown Agents for the Colonies have repaid unconditionally over ten thousand pounds, representing personal moneys and effects, belonging to repatriated German missionaries, taken possession of by the Receiver of Enemy Property.

These precedents, coupled with the fact that in Palestine, German South-West Africa, the South African Union, and Papua, mission properties belonging to German missions were never taken over by the Official Receiver of Enemy Property, led the Standing Committee to raise with the government the question whether, in the case of returning German missions, the properties should not be handed back unconditionally, subject only to the provision in Article 438 of the Peace Treaty that they should continue to be devoted to missionary purposes. The various trusts could then

be brought to an end, and the inconvenience above referred to avoided. These matters are still a subject of discussion at the time of writing.

Reference should here be made to one special trust constituted by the Foreign Office which is in a somewhat different position—the Egyptian Mission Property Trust, which administers for specific purposes, and under conditions laid down by the department, certain former German national and community properties in Egypt. These properties were not before the war used for missionary purposes, and therefore, of course, fell to be dealt with under the economic clauses of the Peace Treaty. The British government, however, decided to put the properties under trust for permanent missionary and educational purposes, and the question of their return does not arise.

Economic disaster in Germany, coinciding with difficulties created by the lapse of time, and changed conditions in the mission field, have made the return of German missionaries in some cases a difficult and delicate matter. Only those who have been through the overwhelming difficulties of disentangling the situation created by the war, and the slow process of opening doors and re-establishing confidence, and who have seen the intense joy which the long-awaited permission to return brought to the excluded missionaries, can realize the tense discipline involved in the phase, happily ending, through which German missions have had to pass.

It has been said that the services rendered in connection with German missions alone would have justified the existence of the Conference of Missionary Societies.

CHAPTER III

THE WAR AND MISSIONARY FREEDOM

When in 1912 the Conference of Missionary Societies decided that a committee should be appointed annually to assist in matters arising between missions and governments, they little realized what huge tasks lay before that committee in the years immediately ahead.

In the preceding chapter reference is made to the work done in salving German missionary property and work. But that represents only a small part of the many activities of the Conference which, during and since the war, have circled round questions arising between missions and governments.

The war created a situation in which missionary freedom was for some time imperilled. Acute questions were at once raised for all governments as to the position of aliens, more especially concerning nationals of a country at war with the governing power of the land in which they worked. The missionary societies in Great Britain realized the necessity under which the government found itself during the war to exercise a certain measure of supervision over missions of alien nationality. It became clear, however, that the government contemplated that all persons who desired to engage in philanthropic, educational, medical, or missionary work in certain prescribed parts of the

empire, should in future be required to obtain a licence to carry on their work, and it was felt that strong exception must be taken. No corresponding proposals were made as to other classes of the community.

The missionary societies, acting through Edinburgh House, pointed out that restrictions on foreigners was entirely a political matter with which they were not concerned, but that Christian public opinion would resent anything which appeared to discriminate against missionaries as a class. They felt it to be invidious that missionaries should be discriminated against, while no such restraints were placed on other activities of Western civilization. It was urged that freedom of mission work must be presumed. The great danger in the situation was that if the British government were to adopt the proposed policy other governments might follow their example, with the result that restrictions might be placed on British missionary work by these governments in various parts of the world. Further, to compel missionaries to carry on their work under a licence from a government official seemed to be an unjustifiable restriction of religious liberty, which might end in persecution and unfair treatment at the hands of unsympathetic officials. It was felt, in the interests of religious freedom, that in any policy to be formulated freedom for missionary work should be laid down as a fundamental principle, and that any necessary exceptions to its application should be made only on the ground of unprecedented conditions. As the result of these representations the government submitted the proposals now commonly known as Memoranda A, B, C,

under which the government undertook to " recognize" all societies recommended by the Conference of Missionary Societies and the corresponding body in North America. The missions of British and allied countries were accepted without further question ; neutrals were recognized on the recommendation of the Conference of Missionary Societies ; and missions of enemy countries were excluded for a term of years, afterwards fixed at five years from the termination of the war.

The issue of Memoranda A, B, C, marked an important step in the relations between missions and governments, and was evidence of a growing mutual recognition in the work of reconstruction.

In view of the probability that some new international Act would be substituted for the Berlin Act of 1885, relating to a large part of Africa, the Standing Committee of the Conference of Missionary Societies prepared a memorandum addressed to the government asking that in any new international agreement adequate safeguards for freedom of conscience and the carrying on of missionary work should be included. When in 1919 an international convention was adopted revising the Berlin Act of 1885 and the Brussels Convention of 1890, it included (Article 11) satisfactory provisions concerning slavery, religious toleration, liberty of conscience, and freedom of missionary work.

The Standing Committee also recognized the great importance of securing in all mandates which might be given by the League of Nations to Powers entrusted with the administration of former German and Turkish properties, appropriate safeguards for freedom

of conscience and for carrying on missionary work. It accordingly prepared a statement urging that in the mandates (1) freedom of conscience and religion should be guaranteed to the followers of all faiths, including expressly the right to choose freely any form of religious belief, and to make a change of faith without incurring any political or civil disability; (2) that Christian missions should not be hindered in the peaceable pursuit of their work and should be allowed to hold land and erect buildings for that purpose; and (3) that there should be no discrimination against missionary schools.

The draft mandates and the constitutions following thereon were carefully examined as these were published in order to see whether the safeguards mentioned were adequately provided for. Representations were made to the government where necessary. For example, on the publication in the press of the first draft mandate for Palestine, it was thought necessary to urge certain amendments with regard to important matters affecting missionary work, and the views of the missionary societies were duly conveyed to the Secretariat of the League of Nations. When the approved draft mandates for the various territories were subsequently issued, it was satisfactory to note that certain clauses included in the mandate for Palestine made full provision for religious freedom.

But it was also necessary to watch closely the administration under the mandates in order to ensure that their provisions with regard to religious liberty were fairly administered. Again, the example of Palestine may be taken. There, an ordinance re-

newing an old Turkish law concerning change of faith caused great concern among missionary societies. It included a provision affording to the relatives of the convert the right to a meeting "apart" with him, with the object of dissuading him from his intention. Clearly, this enactment might lead to persecution, and steps were taken through Edinburgh House to secure the amendment of the order. As the result of these representations by the missionary societies, the whole matter was reconsidered and the draft of a new ordinance issued, in which the objections put forward were fully met.

Missionary freedom is sometimes threatened from unexpected angles. The missionaries in Nyasaland drew the attention of the Conference of Missionary Societies to the terms of a Defence Force Ordinance proposed by the local legislative council, under which all missionaries working in the colony became liable to compulsory military training and service. Nothing was more likely to destroy the influence of the missionaries than that the natives should see them leave their work for sixty days in the year for military training, which could only be directed against the natives themselves. The Standing Committee took immediate steps to bring to the attention of the Colonial Office the obvious grave objections to these proposals. A letter was addressed to the Under-Secretary of State, asking that the order should be disallowed, and satisfactory assurances on the subject were received.

This and the preceding chapter deal only with some of the immediate effects of the war on missions, and the consequent problems which missions and govern-

ments have had to solve together. Governments and missions have had many other relations, some of which will be referred to later. But acknowledgment should here be made of the uniform courtesy and consideration shown by the government, and their readiness to facilitate the steps taken from time to time to conserve missionary work of British, neutral, and German societies alike. Negotiations on these and other matters have brought the missionary bodies and government departments into close and almost continuous relations, which have resulted, in a high degree, in mutual understanding, confidence, and respect. The men to-day who are responsible for the administration of the empire have the highest appreciation of the great value of Christian missions and a sincere desire to work in sympathy with them, and if from time to time missions and governments may take opposite views, as they sometimes do, these excellent relationships are not impaired; they are rather a highway to friendly consultation and a right solution.

It is scarcely necessary to point out that all this happy co-operation between missions and governments would not have been possible unless the missionary societies had been able to act together through one channel. Neither the government departments nor the mission houses could have stood the irritating strain of an effort, on the one hand, to maintain separate relations with some forty different mission headquarters, nor, on the other hand, of the effort to secure attention for the problems of each when presented separately. Human nature would soon show frayed edges in such circumstances.

The full story of the connection between Edinburgh House and the government would be an unduly long one. The foregoing instances will suffice to show how close and continuous is that contact, the variety of subjects it concerns, and how vital is the connection for the work of missions in all parts of the world. The aims of missions are religious and not political, but there is a large field common to both missions and governments where, in the carrying out of common tasks, there is abundant opportunity for the closest and most fruitful co-operation.

There were other perplexing problems created by the war which do not concern governments, but which missionary societies have had to face together. In the sending countries there were ever-increasing burdens on material resources and a steady diversion of young life to the battlefields. Apart from disorganization in work, there was in mission lands a tense strain on tired and overwrought workers with thinned ranks and furloughs overdue. In the young Churches in the field bewilderment was created by the spectacle of Christian nations locked in deadly strife, and the seeds of new national ideals were sown which to-day profoundly affect all missionary work. Happily, almost half a generation already lies between us and the war, but many generations will elapse before the injuries it inflicted on the work of world evangelization will be fully healed.

CHAPTER IV

MISSIONS AND PUBLIC QUESTIONS

THE Standing Committee of the Conference of Missionary Societies, recognizing from the beginning that Christian witness must be borne in the sphere of public affairs as well as of private conduct, felt that the missionary societies might be called on from time to time to take common action in questions of a public nature.

A few examples will suffice to show the kind of circumstances in which the Conference of Missionary Societies have felt it to be their duty to intervene. Public attention was directed in 1920 to the steps taken by the Colonial government to procure native labour for public work and private enterprise in East Africa. The proposals aroused grave disquiet, and in a communication to the Colonial Secretary the Conference of Missionary Societies expressed their unqualified opposition to compulsory labour for private profit, a practice which they believed to be morally wrong and fundamentally at variance with Christian conceptions of life and duty. It was felt to be vital to missionary work that British rule over subject races should be exercised in accordance with Christian standards. An influentially supported memorandum was presented to the Colonial Secretary by a small deputation headed by the Archbishop of Canterbury.

That memorandum, after a full review of the facts and the policy of the local government, took the very highest ground :

> We are bound [say the signatories] as a Christian nation to bring all national policies to the test of conformity with Christian conceptions of life. Fundamental among these is the conception of the supreme value of human personality and the worth of each individual in the sight of God. We cannot, without the surrender of our deepest convictions, reconcile ourselves to any policy in regard to the natives of Africa which contravenes this truth.

The decision of the government was set forth in a dispatch of Mr Secretary Churchill which dealt in a satisfactory way with the evils complained of, and instructed the Governor of Kenya Colony to have the necessary amending legislation passed.

The traffic in opium is an example of another kind of public question which has occupied the attention of the Conference of Missionary Societies. Immediately after the war the Conference appointed a special committee to consider what action could usefully be taken with regard to the opium traffic in China. This committee communicated the result of its inquiries to the Opium Commission of the League of Nations. Very special publicity service was rendered by Mr Basil Mathews in connection with the meeting of the Commission in Geneva in April 1922, and thereby a widespread interest was created in the subject.

In November 1924 the League of Nations called two conferences to consider the position regarding opium : the first to deal with questions concerning the smoking

of opium, and the second with the suppression of the traffic in drugs. In view of the bearing of these matters on the work of missions, the Standing Committee of the Conference of Missionary Societies urged on the British government and the government of India the necessity of supporting constructive proposals for limiting the production and use of opium. The results of the conferences in Geneva fell short of expectation, and the Standing Committee continued to watch the whole situation.

A searching inquiry made by the National Christian Council of India into the use of opium in that country and the consequent creation of a public opinion there has been of great value. During the next year there was a notable development in the opium policy of the Indian government, which announced its intention to reduce progressively the exports of opium from India and to extinguish them altogether within a definite period (afterwards fixed at ten years) except for strictly medical purposes. Further, it was decided to discontinue altogether the system of auction sales of opium in that country, and the export of the drug to Macao and Persia had been already terminated. This declaration of policy gave much satisfaction, and the way should now be open for further consideration of the problem of the consumption of opium within the borders of India itself and for rectifying the very grave abuses connected with the traffic in the Straits Settlements.

The Conference of Missionary Societies has always placed at the disposal of the government information as to their work. In connection with the International Conference of the Great Powers held at Washington

in 1921 a statement of the work of British missionary societies in the Far East was prepared and placed in the hands of the British delegates to the Conference. Missionary work bulks so largely in the impact of the West on China that relations with that country could not be fully reviewed at Washington without taking note of missionary work in all its range.

The Standing Committee at the same time presented a memorandum to the Prime Minister urging the joint consideration at Washington, by the Powers concerned, of the question of future payments of the Chinese Boxer indemnity. During the following year the announcement was made that the British government had decided to apply the remaining instalments of the British share of the indemnity for the mutual benefit of China and this country. The Standing Committee, in view of the many suggestions pressed on the government from different quarters, sent a memorandum to the Foreign Secretary urging that the money be spent on Chinese education. They suggested that the best method of applying the money could be ascertained by the help of an advisory body on which the best experience of education in China and in the West should be adequately represented, and through which the views of Chinese leaders could be obtained. All the English missionary societies working in China lodged with the Foreign Office resolutions declaring their intention not to make any claim on the fund, and urging that all decisions regarding its use should be in accord with the best Chinese opinion. At the same time they expressed their willingness to place at the disposal of the government the whole of

their experience in connection with education in China. The missionary body generally heartily welcomed the subsequent recommendations on the subject contained in the Report made to the British government by the Joint Committee of Chinese and British presided over by Lord Willingdon, after careful inquiry on the spot as to the best use of the indemnity moneys.

Questions affecting missions arising through the national movement in China have received much attention from the Conference of Missionary Societies. As already mentioned, the secretaries of societies working in China have met informally from time to time at Edinburgh House for exchange of views and mutual consultation during the difficult time through which missions in China have been passing. The Annual Conference in 1925 devoted special attention to the subject, and in view of the disturbances in Shanghai in May of that year and the Treaty Revision Conference then announced, a special committee was appointed to watch the situation and advise as to possible action.

An informal conference of secretaries of boards of missionary societies working in China, attended by representatives of fourteen societies, was held a few months later, when special consideration was given to the relation of missionaries to " extra-territoriality " and to the " toleration " clauses in the Treaties. On a consideration of the recommendations of the conference it seemed to the Standing Committee that societies working in China were prepared to act together, and the lines of common action were laid down. The societies passed a series of notable resolutions on the subject which were given wide publicity

at the time. The Standing Committee sent a Memorial to the Foreign Office setting forth the attitude of the British societies towards the " toleration " clauses and to the question of extra-territoriality so far as it affected missionary property and work. The resolutions were at the same time communicated to the press in Great Britain, and copies were sent to the Chinese Minister in London. The special committee have continued to watch the whole situation in China as it affects missionary work, and pamphlet literature on various aspects of the present difficulties has been prepared and circulated for the information of the board members and the constituency generally.

In these days of turmoil and upheaval in China the whole future of missionary work in that land is in the melting-pot, and the stress and strain on those responsible for its administration has been exceptionally heavy.[1] Perplexing new problems emerge almost daily, the work is hopelessly dislocated in many places, missionaries have had to leave their posts, the Chinese Christian community have to be helped and encouraged to carry on, and the safety of the missionaries and their families in some areas has been a constant anxiety. There must be some relief in being able to keep in touch with others carrying similar burdens; such contacts afford opportunity of sharing news, exchanging views, and for joint prayer. And there must be some advantage in being able, through Edinburgh House, to take such common action as may seem possible from time to time.

[1] For a statement of the questions which have arisen in China concerning the registration of mission schools, see p. 52.

CHAPTER V

THE INTERNATIONAL MISSIONARY COUNCIL

Some digression is now necessary in order to explain the mere machinery of international missionary co-operation as it exists to-day. Early in the war it was apparent that the Continuation Committee formed at Edinburgh in 1910 could not function. Many urgent matters demanded attention and this threw a special responsibility on the Conference of Missionary Societies, which, during the strain and stress of war-time, went on steadily serving in every way possible. In order to maintain continuous international consultation, an Emergency International Committee was formed. It consisted of eight members from North America and eight from Great Britain. Provision was also made for one member from each of any other countries the missionary societies of which were willing to co-operate, but none of the continental societies participated.

The limitations to the usefulness of an exclusively Anglo-Saxon international organization were so obvious that as soon as possible after the war missionary leaders had to face the clamant need for rebuilding the bridges and restoring mutual confidence with a view to creating true international co-operation in missionary work.

A notable meeting was held at Crans near Geneva in

June 1920, attended by representatives of the various national bodies in North America, Great Britain, and the continent of Europe. Germany was unofficially represented by the four German members of the Continuation Committee of the Edinburgh Conference. The latter committee resolved to discharge itself, and the question of the creation of a new permanent international organization was discussed. In spite of the difficult position in which German missions found themselves, there was a general desire expressed that international missionary co-operation should if possible be resumed. A provisional constitution was drawn up and submitted to the national bodies. In the course of the next year the formation of an International Missionary Council had received the general approval of the various missionary societies in the different countries, excepting only the German missions, which, although friendly, were unable at the outset to accept membership of the new Council.

A year later the International Missionary Council was formally constituted. It now numbers eighty-five members, of whom fourteen are appointed by the Conference of British Missionary Societies. The term of office and the method of appointment lie with the national bodies. So far as Great Britain is concerned, members are appointed for each meeting of the Council, and hold office until their successors are nominated.

It should be explained that the International Missionary Council now represents the national missionary organizations of North America, Great Britain, Australia, New Zealand, South Africa, France, Germany,

Holland, Sweden, Switzerland, Norway, Denmark, Finland, and Belgium, with provision for representatives from India, China, Japan, Africa, the Near East, and other mission fields. It always functions as an international body and not by national sections.

The Council has had two meetings, at Lake Mohonk, North America, in 1921, and at Oxford, England, in 1923. At the former meeting the German Missions Ausschuss notified acceptance of membership of the Conference. Between meetings all necessary Council business is dealt with by a small international committee, which has held three meetings : at Canterbury, England, July 1922, at Atlantic City, U.S.A., January 1925, and at Rättvik, Sweden, July 1926. Dr John R. Mott is chairman of the Council, and Mr J. H. Oldham, the Rev. A. L. Warnshuis, D.D., and the Rev. William Paton, joint secretaries.

It will be observed that the International Missionary Council includes representatives from the mission fields. The Churches in the field have passed through infancy and adolescence. They have now come to conscious manhood, and have learned to express a corporate mind.

The centenary celebrations of missions in China in 1907 took the form of a meeting of missionaries. There was not a single Chinese speaker on the floor of the Conference nor on the platform. It seems as if no one thought of the Christian Church as a national force. The Church was to be mothered, not consulted. Six years later, at the " Mott Conference," held in Shanghai, the striking progress which had been made in the emergence of Chinese leadership was at once

evident. The findings of the Conference were claimed to be in a real sense representative of the opinion of Chinese Christians.

When, therefore, the missionaries in China began in 1921 to plan for a National Christian Conference, they did so under a deep sense of the great reinforcement of the Christian movement in that country through the emergence of a number of brilliant and influential Chinese Christian leaders. It was realized that the demand for self-expression must be given effect to. The Conference, therefore, inevitably shaped as a National Christian Conference and not as a Missionary Conference. Its President and the Chairman of its business committee were as inevitably Chinese, and more than half of the members of the National Christian Council which was created by the Conference were sons and daughters of China.

Before the war a "Continuation Committee" had been set up in China, but the great developments which led to the Conference just referred to made the Continuation Committee give way naturally to a National Christian Council with a predominating Chinese membership and with a majority of the secretariat filled by Chinese men and women. Dr Henry T. Hodgkin represents British missionary work in the secretariat, and Mr E. C. Lobenstine that of America.

Soon after "Edinburgh 1910" there was formed in India a National Missionary Council which, in 1921, at a meeting of representatives of missionary societies working in India, underwent a fundamental change, becoming related as much to the Indian Churches as

to the foreign missions. The new body, termed the National Christian Council of India, meets annually, and, like the Conference of Missionary Societies, works during the year through a number of committees. Its first secretary, the Rev. William Paton, who has now joined the staff of the International Missionary Council at Edinburgh House, had been succeeded by the Rev. Nicol Macnicol, a well-known Scottish missionary at Poona.

Simultaneously with the creation of National Christian Councils in India and China, a similar organization was set up in Japan. Although the progress there has been slower, the new National Christian Council of Japan is gradually taking leadership in national Christian life.

Various regional organizations exist in Africa, notably the South Africa Missionary Conference, the East Africa Missionary Conference, and the missionary conferences of Southern and Northern Rhodesia; and there was recently formed a Council, with headquarters at Cairo, to cover work among Moslems in North Africa and Western Asia.

Thus there is now a complete chain for uniting in one International Missionary Council representatives of national or regional organizations both in the sending countries and in the mission field. The fresh developments in the mission field show that a new day is dawning in which emphasis is laid on world-wide missionary partnership. In order to give practical effect to this fact, it is proposed to invite to the next meeting of the International Missionary Council, to be held at Jerusalem at Easter 1928, representatives of the

Church in the mission field in equal numbers to those of the sending countries.

At the first meeting in 1912 of the Conference of Missionary Societies, it was resolved to ask societies to bear a share of the cost of the Continuation Committee of "Edinburgh 1910," as well as that of the Conference itself. It was felt that this could best be done by means of a self-imposed assessment based on the figures of income on which representation of the Conference is fixed. The boards and committees of missionary societies have annually since then carried this burden. The annual co-operative budget, in addition to the cost of the Conference secretariat, now covers the Board of Study for the Preparation of Missionaries, the Missionary Press Bureau, and the British share of the budget of the International Missionary Council. These items together amounted in 1926 to £4133, which was met by a voluntary assessment of thirty-five shillings per thousand pounds of income received by societies at home, and expended by them in the mission field during the year.

The co-operative budget with its proportionate levy was really an amazing achievement, and was, on the financial side, the factor that has enabled Edinburgh House to make such a large contribution to the life and work of the missionary societies.

The British missionary societies in addition make voluntary contributions towards the budgets of the National Christian Councils of India and China.

CHAPTER VI

MISSIONS AND EDUCATION

THE war had several unexpected results. It revealed more clearly the supreme influence of education in the creation of citizenship and gave a new emphasis to the importance of Christian education. The responsibility of western nations for backward peoples, especially in Africa, was also, by the war, thrown permanently into the foreground of international politics. The war gave new birth to the spirit of nationalism in every part of the world. This spirit, carried over into the realm of religion, has stirred the Churches in mission lands to their depths and has created a new and complex situation for the missionary societies. They are now faced with a pressing demand for devolution, and the need for adjusting relations between foreign and indigenous workers. Since the war also an amazing opportunity has been presented in mass movement areas in India, and in the many Moslem lands which are passing through what amount to revolutionary changes in the old life, and a vast need has emerged in different lands for Christian literature adequate to the rapid growth of the Church and the spread of education.

All this creates a fresh necessity for the re-thinking of missionary policy, for the recruiting of the best

young life in the home Church for service in the mission field, for the better training of missionaries to meet the new situation, and for the development of adequate resources at the home base. The Conference of Missionary Societies has had to give much attention to all these matters.

Of all these concerns none is more important than Christian education in the mission field, for on it depends the creation, first, of a leadership of the new churches, and second, of a strong progressive membership. It was one of the subjects which received special consideration at "Edinburgh 1910," and ever since it has occupied a central place in missionary thinking.

In 1919 the National Missionary Conferences of Great Britain and America joined in sending an education commission to India to make a study of village education in that land. Investigation seemed called for by the illiteracy of the Indian Christian Church resulting from the large accessions to Christianity through the mass movement. There was at the same time a growing conviction among missionary bodies that their village education should be more closely adapted to the needs of village life, while the transference of education to popularly elected bodies created an entirely new situation for Christian schools. It was felt that in making their plans to meet these circumstances the societies should have the guidance of a body of educational experts after a thorough study of the whole situation. The report [1] of the commission is vital and practical, and has done and is still doing much to shape village educational policy in India.

[1] *Village Education in India* (see p. 93).

OVERSEAS MINISTRIES
STUDY CENTER

The need for a Christian educational policy more adequate to the needs of China was one of the main subjects of discussion at the first Annual Conference of British Missionary Societies, and in 1921 an educational commission, mainly American in membership but including one British and one Canadian representative, visited China and issued a report [1] containing comprehensive proposals for reconstruction and advance in Christian education in China.

For some time past a group of the China secretaries of the British missionary societies having work in China have, as already mentioned, met from time to time at Edinburgh House to discuss together some of the difficult and perplexing problems which have arisen in the administration of missionary work in that land in view of the disturbed conditions which have existed there during the last few years. Among other matters they have given much attention to the proposals relating to registration of schools, made by the Chinese government at Peking and the Cantonese government. The educational situation in China is all the more confusing because in the present national movement students in the colleges have taken a leading part. The educational issues involved have been submerged in the national movement, making it more difficult for Chinese Christians and western educators alike to formulate a satisfactory policy for Christian schools. The regulations issued by the Minister of Education at Peking and by the Cantonese government are generally well known. Broadly speaking, they stand for complete Chinese control. The staff

[1] *Christian Education in China* (see p. 93).

and management must be predominantly Chinese, and there are restrictions on religious teaching. Some missionaries and a large majority of Chinese Christian educators favour acceptance of the terms of registration, and a few educational institutions have been registered. A considerable amount of difficulty, however, has been expressed in many quarters.

The missionary societies have expressly stated that they do not wish any specially privileged position in China, and the proposals for a treaty arrangement, made in January 1927 by the Secretary of State for Foreign Affairs to the Chinese government, includes a statement that His Majesty's government are prepared to accept the principle that missionary, educational, and medical institutions should conform to Chinese laws and regulations as applied to similar Chinese institutions. Missionary societies are in agreement with this principle, but the whole situation obviously creates a position of great perplexity concerning the educational work of the missions in China, and raises many problems of adjustment to the different requirements of the Chinese government. It is, therefore, of the highest importance that the societies working in China should continue to consult together through the Edinburgh House group meetings in order that the wisest and best policy may be arrived at by which Christian education may make its full contribution to the future of Chinese national life.

Perhaps the most notable inquiries into education in the mission field in which the Conference of Missionary Societies has participated have been conducted in East and West Africa by two commissions under the

chairmanship of Dr Thomas Jesse Jones, on which Great Britain was strongly represented. These commissions were made financially possible through the generosity of the Phelps-Stokes Trust and the International Board, two American foundations, and the success of their inquiries was greatly assisted by the hearty co-operation of the various African and colonial governments. One commission visited West Africa in 1920-21, and the second commission South and East Africa three years later. The reports [1] outlined an educational policy which has met with wide acceptance. The outcome of this special new interest in Africa has been far-reaching. The reports "crystallized the conceptions of education which had long lain in solution in many minds missionary and official." It was found that governments and missionaries alike were ready to embody in educational policy the ideals set out in the reports, while the sympathy of the settler was a no less valuable factor.

In 1923 the Conference of Missionary Societies pressed upon the government that some declaration of policy should be made recognizing the relation of missionary effort in education in Africa to the educational policy of the State. It was further urged that effective co-operation between missions which were doing most of the educational work, and the State which must ultimately determine the educational policy employed, implied regular and frequent consultation. The outcome was the setting up in London by the British Colonial Office of an Advisory Committee on Education in Tropical Africa—composed of officials

[1] *Education in Africa*, and *Education in East Africa* (see p. 93).

and experienced educators and including missionary representatives—through which the best educational advice can be secured by the colonial governments in discharging their educational responsibilities. This event marks the dawn of a new day in Africa. "The activities of the Committee are increasingly commanding the grateful appreciation of all who believe in the educational development of the African people."

The serious character of the new effort in co-operation between administrators, missionaries, traders, and settlers, and the Africans themselves, was strikingly exemplified in a conference (organized from Edinburgh House) on "The Christian Mission in Africa" held at Le Zoute, Belgium, in October 1926.[1] Among the two hundred and twenty men and women who attended, there were Africans from the old world and the new, representatives of all the European countries with responsibilities in Africa, and missionaries from over seventy societies belonging to a dozen different nationalities. At Le Zoute African and Afrikander sat down in counsel with American, British, French, Belgian, German, and Portuguese. The gathering was as remarkable for its varied personnel as for the range and variety of subjects discussed and the spirit of unity in the service of Africa.

Alongside of all this consultation and inquiry the promotion of practical co-operation in education has gone on all the time. Three examples may be given.

The Conference of Missionary Societies in 1916 appointed a British Advisory Board on Medical

[1] For a study of this Conference, see *The Christian Mission in Africa*, by E. W. Smith (see p. 93).

Missions to study the whole question of medical work abroad, beginning with China. Arising out of a conviction that a unique opportunity was presented in Tsinanfu, in Shantung Province, for creating an efficient Missionary Union Medical College, the Medical Advisory Board decided to recommend to the British societies at work in North China that they should participate in such a scheme. A basis of union was agreed on and accepted by various British, Canadian, and American societies, thus creating a strong central union Christian institution adequately staffed and efficiently equipped which has come to occupy a very central place among the higher educational institutions of China.

The Medical Advisory Board also gave consideration to a proposal for a united Medical College for Women at Vellore in South India. It was difficult during the war to arrange for British participation in the scheme, although from the outset the importance of joint action was realized on both sides of the Atlantic. American societies were encouraged to go on alone, but after the war the consideration of the matter of wider co-operation was renewed, with the result that four British societies are now co-operating with a group of American societies in running a first-rate college at Vellore for the training of Indian women for medical work among their own people.

At the time when the Conference of British Missionary Societies was formed, the need was urged for a residential Christian college for women in Madras. There was an immediate response. Twelve mission boards, six British and six American, now co-operate

in the Madras Christian College for Women, which has set new ideals in South India in its academic and religious work.

Arising out of a conference held under the auspices of the Auxiliary of the Student Christian Movement, representatives of missionary societies have recently given consideration to the question whether permanent provision can be made, through an Advisory Educational Council, for bringing Christian educators abroad and those engaged in educational work at home into touch with one another. Keen interest was manifested in the suggestion. It transpired that the Missionary Council of the Church Assembly had been giving cons deration to a proposal of a similar nature, and following upon conversations between representatives of the Missionary Council and Edinburgh House, the Missionary Council generously offered to allow any official whom it might appoint to serve at the same time as honorary secretary to the suggested Advisory Council. The matter was fully considered by the Standing Committee, which approved of the formation of an Advisory Council on Christian Education Overseas.

It will be seen that the work of the Conference of Missionary Societies on behalf of education in the mission field runs along parallel lines : (*a*) exhaustive inquiry accompanied by authoritative recommendations, (*b*) promotion of co-operation between missions and the civil authorities, whose primary responsibility education is, (*c*) the development of union institutions at strategic centres in the mission field, and (*d*) interesting educators at home in educational

work in the mission field, and bringing workers in both spheres into touch with one another. The missionary societies have been fortunate in being able to call into their service the advice and assistance of the very best educators in this country and, with the exception of China, to secure the heartiest goodwill of the governments concerned. Even in China, when the present situation has passed, it is believed that any Chinese national government will come to see that the educational services which the missionary societies seek to offer to China have no foreign aim, but are offered in a spirit of friendly help to that country, and are calculated to serve the best interests of the Chinese people.

CHAPTER VII

SOME JOINT TASKS

I

CLOSELY linked with education is another big question which the Conference of Missionary Societies has had to face during all the years of its existence—the inadequate provision of suitable Christian literature for those who are being educated. This is one of the most urgent needs confronting the Church. The Conference in its early years carried through a comprehensive survey of Christian literature in the mission field,[1] which laid the foundations for possible lines of advance. The missionary societies were urged to take into consideration the question of the best method of providing by joint action an adequate supply of Christian literature in each field. At the same time the central bodies in the mission area were consulted.

The National Christian Council of India took up the matter vigorously so far as that field was concerned. After an important series of provincial surveys they produced a programme of advance, a large part of which is now in operation. Several of the home boards in Great Britain and North America make substantial annual grants for that purpose. With assistance from these funds three literature secretaries

[1] *Christian Literature in the Mission Field* (see p. 93).

and two assistants have been appointed for different language areas. During the last year for which a report is available the publication of forty-eight books covering ten languages was made possible. An effort is now being made to secure equal shares of a stabilized annual budget from boards in Great Britain and the United States respectively. The scheme is well organized in India and has adequate contacts with all language areas, the whole administration being under the direct control of the National Christian Council. Responsibility has been undertaken by the Council for half the total expense of a scheme proposed by the missions in Ceylon whereby a British secretary and a Cingalese literature secretary are to be set aside for literature work in that colony.

The clamant need for Christian literature in Africa could not be ignored. Here, as in India, approach to the subject was by a survey of existing literature involving a vast amount of work, necessitating as it did correspondence with over two hundred language areas. A study of the bibliography [1] which the survey has produced reveals an appalling need. Of one hundred and ninety languages catalogued ninety possess only five books or less; one hundred and twenty-eight of the total have less than ten; while only seventeen African languages can boast a library of more than twenty-five volumes each. "These five, of course, include the simplest primers and school readers, and in most cases a book of hymns and a catechism. It may therefore be said that for the

[1] *Bibliography of African Christian Literature*, by F. Rowling and C. E. Wilson (see p. 94).

vast majority of African readers their entire library would not fill a single shelf of an ordinary bookcase. Any intelligent boy in many a mission school must have read every printed page in his language and could carry the whole of the literary possessions of his tribe wrapped in a pocket-handkerchief." The committee immediately in charge of the matter meantime carried out several experiments in the issue of books in diglot form—with English (or other European) text and the vernacular text in parallel columns —a method of publication which seems specially suited to Africa.

At the same time efforts have been made to promote interest in the field in the co-operative publication of the literature so urgently required. The difficulties are great ; concerted action is not easy. Few African languages have as yet good literature committees definitely at work. But the opportunity also is great, for practically all the literature that exists has been produced by missionary effort, and the task of shaping African thought is at present almost entirely in the hands of the missionaries. The boards working in Africa have financed this work, the American boards most generously co-operating through a committee in New York. The whole matter received special attention at the Le Zoute Conference, and efforts are now being made to create a permanent organization to handle the better provision of Christian literature for Africa.

The matter of Christian literature in China has also received much attention, but the disturbed conditions in that country have made progress difficult, and at

the time of writing all plans for advance have been practically held up.

Generous acknowledgment must be made of the very fine work of the various Tract and Literature Societies which, with scanty support and sometimes with little encouragement, face a task to which the resources placed at their disposal are pitifully unequal. Such provision as has been made during the past years has been the work of the Tract and Literature Societies, and the present plans for advance do not in any way lessen the need for continued and generous support of the splendid work of these societies.

II

Arising out of the work of the Christian Literature Committee of the Conference of Missionary Societies, it was resolved, in consultation with representatives of societies working among Jews, that a special committee should be appointed to consider the whole problem of literature for Jews. Useful plans for co-operation in the production of such literature duly followed. This common effort led to an annual conference of societies working among Jews, for discussion of problems of Jewish work and consultation as to joint action in matters of common concern. These annual conferences arranged from time to time special training courses for workers. The conference itself has been held twice in Edinburgh, and a training course for workers has been held once in Glasgow.

Missions to the Jews did not find a place in the discussions at "Edinburgh 1910." Considerations of

time available, and the heavy burden thrown upon those reponsible for preparation for the conference, made it necessary to concentrate on half a dozen of the main aspects of missionary work in which the whole body of delegates was directly interested. But the importance of missions to the Jews was always felt by those concerned with co-operative effort, and ultimately, when the Near East Conferences on work among Moslems were planned, it was proposed that they should deal with the matter. But fuller consideration made clear that missions to the Jews demanded special and separate treatment, and arrangements were made, on the suggestion of the International Missionary Council, for two conferences on the Christian Message to the Jews, at Budapest and Warsaw respectively. These gatherings are taking place under the chairmanship of Dr Mott as this book goes to press. The meetings have been carefully prepared for by a series of lengthy inquiries, and they include a widely representative membership. The outcome should strengthen the work in this field, and deepen the interest of the Church in the work of presenting the Christian message to the Jew.

III

At the first annual conference of British missionary societies in 1912, it was suggested that a special committee be appointed to consider the work being done among Mohammedans, and in the following year such a committee was set up. It conducted a full inquiry as to the extent of work being done by British societies

among Moslems, the areas in which British societies were in contact with Moslems but were making no special effort to reach them, and the steps that might be taken to increase the efficiency of existing work on behalf of Mohammedans; and also the best ways of moving the home Church to a deeper sense of its responsibilities. The report of the committee created much interest in the whole subject and gave a stimulus to proposals put forward by Dr Mott for holding a series of conferences in the Near East in order to bring together the Christian leaders in those areas for consultation with regard to missionary policy in view of the new situation in Moslem lands. Although the war suspended everything for the time being, these proposals were taken up again after the armistice. A brilliant survey of missionary literature in Moslem lands, carried out by a committee in the field, deepened the growing interest. The Conference of Missionary Societies appointed representatives to an international committee to co-operate in plans for the Near East gatherings, and several representatives of the Home Base Committee of British Missionary Societies attended the conferences, which were held in the spring of 1924 in North Africa, Egypt, Syria, and at Jerusalem.

The findings of the final conference held in Jerusalem at Easter 1924 were considered at a largely attended representative meeting in London. One outcome was a visit to England of Dr S. M. Zwemer during the May meetings of 1925 under the joint auspices of fourteen missionary societies. The whole subject received special attention at the annual

conference of that year, and special literature on the subject was produced by the United Council for Missionary Education in consultation with the Home Base Committee of the Conference of Missionary Societies. Tens of thousands of copies of books from the pens of such writers as W. Wilson Cash and Basil Mathews were used for group study. Several societies have taken definite steps towards accepting larger responsibility for the evangelization of Moslems. A bureau to foster production of Christian literature for Moslems has been set up in Cairo ; and a number of societies are uniting in the formation of a centre at Lahore for the training of missionaries intending to devote themselves to work among Moslems in India, and for stimulating literature work.

IV

Some reference has been made already to the work of the British Advisory Board of Medical Missions. The suggestion to form such a Board came from the field through the Union Medical College, Peking. The aim was to study the whole question of medical missionary work, beginning in the first instance with medical work in China.

In the years since its formation the Board has dealt with a vast number of questions, including union medical schools and hospitals, co-ordination of medical work in various areas, training of nurses, literature on medical missions for workers at the home base, the presentation to medical students of the missionary appeal, the procuring of suitable men and women as

teachers in medical institutions, the co-operative purchase of drugs and medical supplies, pharmacy, the question of standards and diplomas in medical schools, clinical experience in the field, and generally, all matters of professional and scientific interest to medical missionaries. The Board has from time to time held in London useful conferences of medical missionaries at home on furlough, for consideration of various problems specially affecting their work. In all this work, involving so much professional knowledge, the Board has had the great advantage of the honorary services, as joint secretary, of Dr Thomas Cochrane, Principal emeritus of Peking Union Medical College.

As a result of negotiations carried on through Dr Arthur Lankester in India, general official sanction has been given by the Government of India to a proposal that all medical missionaries should obtain supplies of drugs and instruments from government medical stores in India at the same rates as for government institutions.

Much consideration has been given to the relief of blindness in India and to the treatment of leprosy. Hitherto unavailable information collected regarding the prevalence of leprosy in Africa has disclosed that the incidence of the disease in some parts of that continent is higher than in any other part of the world. The co-operation of the Board was also solicited by the Joint Council of the British Empire Cancer Campaign and was cordially given. Medical missionaries throughout the world have been approached in order to obtain information as to the incidence of

cancer and other particulars regarding the disease in the areas in which they are working. The special thanks of the Campaign Committee were communicated to the Board.

All this common consultation and joint action in so many spheres of work evidence the practice throughout the mission field and at the home base of that Christian courtesy and common sense which men call " comity." It has been thought well to reduce to writing the general principles which missions observe in their relations to each other. Such statements on comity have been adopted by the national missionary bodies of India and China, and a corresponding statement on comity at the home base has been accepted by the societies within the British Conference.

CHAPTER VIII

THE HOME BASE

I

THE full story of the work at Edinburgh House would make a long tale. The first impression received is of the great variety of the service rendered. Edinburgh House is a sort of general clearing-house at the home base for the missionary enterprises of the Church. A Committee on the Home Base of missions was set up in 1917. Especially during and immediately after the war all sorts of emergency matters demanded attention, such as difficulties in connection with passports and passages for missionaries, revision of salaries and allowances in the different fields to meet the altered economic situation caused by rise in exchange and increased cost of living, questions concerning the adjustment of furlough rules, pensions, and retiring allowances of missionaries, fluctuations of exchange and so forth.

Help was as readily given to foreign as to British societies. For example, one morning in the early years of the war a registered package was delivered at the offices of co-operation, then in Edinburgh. It contained a bundle of beautiful crisp Russian banknotes for many thousand roubles. Accompanying it was a letter from a Finnish missionary society which

showed some of the problems created by the vagaries of international exchange in war time. Finland had a national currency of its own but no foreign exchange. Accordingly the missionary treasurer in Helsingfors purchased with Finnish currency Russian roubles. These he forwarded to Edinburgh to be disposed of in this country so that the proceeds might be remitted to their missionaries in the field. The Russian notes were sold advantageously to the treasurer of one of the British funds for relief of distress in Poland, and with the proceeds a British bank-draft was purchased and mailed to India. The whole transaction took about three months to complete ; and meanwhile the missionaries on the field were thrown on their own resources. By and by the Russian exchange fell so low that roubles were not worth mailing and a new plan had to be formed. The Finnish society, which had ample funds but no facilities for making foreign remittances except at ruinous rates of exchange, lodged through Edinburgh House adequate securities with the Helsingfors correspondent of a London Bank which gave temporary credit until the exchange improved. Out of this credit in London the Finnish society made remittances to their missionaries in the field and a considerable saving in exchange was thus ultimately effected.

Bank exchange is humdrum, and sometimes help of a more romantic kind was rendered. Four years after the war the energies of "Edinburgh House" were directed for almost one week to tracing and recovering the trousseaux of six German missionary brides on their way to New Guinea via London and Liverpool.

The treasured boxes were recovered on the German frontier on the afternoon of the day before the ladies were due to sail from Liverpool, and no race across London was ever more exciting than that with the recovered boxes, which were placed on the boat train at Euston with not too many minutes to spare.

The Home Base Committee has from time to time helped to promote various activities incidental to home propaganda, *e.g.* joint advertising, joint missionary exhibitions, united exhibits, and a joint book-room at Wembley, co-operative films, pamphlet literature, and so on.

II

A multitude of common services falls to the lot of Edinburgh House. But there is a more central problem at the home base: how there may be set agoing in the Church at home new tides of spiritual life which will ensure the necessary fresh resources for the work abroad, and the Home Base Committee was requested to devote special attention to this subject.

During the winter of 1922 representatives of the home departments of twenty societies met for three days at Swanwick to consider what practical steps could be taken for enlisting fuller service at the home base. Arrangements were made for exchange of propaganda literature and of information as to methods of work; the United Council for Missionary Education was urged to extend its publication work and to appoint an officer for development of the missionary

education of the adolescent ; a wider use of the Press Bureau for united publicity was arranged for ; and plans were made for one or two experimental joint missionary campaigns, in suitable centres, extending over several days. Proposals then made for a Day of Prayer for Missions eventually matured in the annual Call to Prayer at St Andrew's-tide in conjunction with the Missionary Council of the Church Assembly, bringing all the missionary societies into line with the previous practice of the Church of England and the Church of Scotland, to enlist special prayer at that season for the work of the Church overseas. The literature for use in connection with the Day of Prayer is produced jointly by the Conference of Missionary Societies and the Missionary Council of the Church Assembly, and is extensively used.

Suggestions had been made from time to time that joint meetings might be held in the larger towns, and the Home Base Committee carried out two interesting experimental joint missionary campaigns at Colchester and Leicester in the winters of 1923 and 1924, each extending over six days. Local committees representative of Anglican and Free Churches were responsible for the local arrangements, while the mission houses, through Edinburgh House, provided speakers. All denominations gave sympathetic and practical help to the campaigns, and the spirit of unity was strikingly manifest. Meetings were arranged for all sections of the community—for business and professional men, Sunday-school teachers, day-school teachers, labour men and women, etc., while a feature of the campaign was the morning addresses to the pupils in the various

schools in the town. The campaigns culminated on the Sunday with a missionary speaker at nearly every service, morning and evening, and the day was concluded with huge united meetings after the church services. It was possible to make a whole town talk and think of the world-wide Kingdom of God during a whole week.

The campaigns were experiments. Their possibilities were apparent, so were their limitations, and their lessons had to be learned. Interest had been aroused in other places, and the difficulty was not to find open doors but to come to a clear decision as to what the future policy should be. The campaigns raised some big questions. The Leicester campaign alone absorbed sixty missionaries and other representatives of the home departments of the mission houses, fully one-half of whom helped during a whole week. The problem was how to make the campaign work such a real part of each society's operations as to justify such a complete absorption of personnel. Further, it was clear that a campaign should not only be actually prepared for by the societies acting together, but should be followed up by them separately in order to take permanent advantage of such new opportunities as emerged. The question seemed to be whether the mission houses were prepared to accept responsibility for joint action, to provide for the necessary help for centralizing the work, and to make the whole matter a real part of their home base work. To all these questions no clear affirmative answer could be given, and for the time being the matter of joint campaigns has had to be laid aside.

III

One feature of the work at Edinburgh House is a strong Missionary Press Bureau.[1] A decision was come to some time before the war that there was enough missionary information of sufficient interest to the general public to secure a very much larger place in the press than was then obtained, and that in the interests of missions more material should be furnished to the newspaper world. Experiments showed that there would be a hearty welcome on the side of the press, and it was decided to employ a journalist of good standing to keep in touch with the societies and supply the press with suitable material. Through the National Laymen's Missionary Movement the proposal was made financially possible.

The war made it difficult to carry on continuous active press work, but after the war the matter was taken up with renewed enthusiasm, and a permanent Press Bureau was established by the Conference of Missionary Societies at Edinburgh House under the superintendence of Mr Basil Mathews, whose journalistic and literary genius soon secured a new place for missions in the daily and weekly press. Mr Hubert Peet took over the superintendence of the Bureau from Mr Mathews on the departure of the latter for Geneva in 1924, and the services of the Rev. Edward Shillito have been made available as consulting editor.

As well as issuing a first-rate news service, a unique feature of the Press Bureau has been the personal

[1] See also p. 19.

cultivation of the editorial personnel of the newspaper world. The results are seen in the friendly attitude to missions of the average newspaper, as compared with that of a generation ago. Important links have also been established with the British Broadcasting Corporation, which freely utilizes the services of the Bureau not only in providing regular speakers for missionary talks, but also in connection with the children's hour, topical talks, travelogues, etc. Close contacts have also been made with the great press agencies both in this country and abroad. The Bureau acts as a general publicity department for Edinburgh House and is responsible for a Bulletin issued two or three times a year giving current information about the work of missionary co-operation. A useful incidental service is a quarterly luncheon meeting of editors of missionary and religious papers.

IV

Even what has been outlined in the earlier chapters concerning only one or two of the great problems in the field must make clear that it is of the highest importance that the very best recruits should be obtained for the mission field, and that they should receive the fullest training possible. The Conference of Missionary Societies was early impressed with the importance that the recruiting of new missionaries would assume after the war, and various practical steps were taken through senior chaplains for circulating special literature bringing the missionary call to men serving with the forces, and for similarly

presenting the appeal, through various councils representing women workers, to young women engaged in special forms of war service at home.

There remained the question of recruiting in its more permanent form. Obviously the first step was to secure and maintain close relationships between societies and the young men and women in the colleges. This was made all the more urgent because of the profound effect of the war on the student mind. The younger generation of students coming forward after the war showed general restlessness in regard to denominationalism, and this mood had to be understood and met. Reconstruction at home seemed to the student mind to exclude all claims for wider service, and it was necessary that this prevailing attitude towards missionary service should also be sympathetically studied. Accordingly conferences arranged through Edinburgh House have been held, usually at annual intervals, between representatives of the Student Christian Movement and of the missionary societies for frank and informal exchange of views as to how to present the call to missionary service, how to make clear the place and function of the missionary, as to ways in which difficulties might be met, and as to problems arising in connection with the acceptance of candidates.

Bearing in mind that the universities and colleges form by far the most important of all the sources from which candidates are drawn and that the Student Movement occupies the field as an interdenominational body working among students of all kinds, this mutual touch has been of inestimable advantage. The needs

of the societies are made known to the recruiting committee of the Movement, which makes appeal for recruits through literature and otherwise. An exhaustive inquiry was conducted in 1923 into the lines along which the missionary call had come to men and women volunteers, the results of which have proved of great value to candidates' committees.

V

Equally important is the training of the recruit, and the supplemental training of those who have seen service in the field. A British Board of Study for the Preparation of Missionaries was founded in 1911 with Dr H. U. Weitbrecht-Stanton as its first secretary. The Board, which afterwards became a committee of the Conference of Missionary Societies, represents an endeavour to meet the demand of "Edinburgh 1910" that out-going missionaries should receive the best possible training. Under its three secretaries, Dr Stanton, Dr J. S. Steele, and Miss Gollock, it has, during sixteen years, rendered excellent service in supplying guidance and giving assistance to missionary societies in the preparation of missionaries for their work. The Board has endeavoured to acquaint itself with all available means for the study of missionary subjects and has put this information at the service of the societies. It has acted when desired as an advisory body on specialized missionary training, and when necessary has organized teaching in subjects not otherwise provided for. The Board of Study has kept in touch with and supplied information regarding

all training work in the field and that now being done by societies in other countries. It has served as an advisory bureau for British missionaries on furlough and for continental students who come to this country for special missionary training and study of the English language. By its activities the Board of Study has drawn attention to the need for missionary preparation, and has raised the standard. It has formed a public opinion as to the need and the quality and character of the preparation demanded.

The Board has attempted several lines of specialized missionary training. Vacation courses, usually extending over two weeks, are attended by missionaries on furlough in about equal numbers with candidates in training, and three-term courses are held by arrangement with the Board at the School of Oriental Studies to provide specialized preparation for missionary candidates or missionaries on furlough in or near London. Through its educational advisor, Mr Wimms, the Board has had a close connection with Goldsmiths' College. Facilities for varied and specialized educational training have been afforded by the authorities of the College in a generous way which the societies have highly appreciated. The connection with the School of Oriental Studies and Goldsmiths' College has a value that cannot be overestimated.

The ideal has always been a central united missionary college, but that, for the time being, is impracticable. The Board, however, forms a non-residential centre of missionary study in London, and makes increasing provision for bringing specialized missionary information within the range of all missionaries.

It helps to furnish out-going missionaries, at a time of peculiar difficulty and supreme opportunity, with what will aid them to gain access to the minds and hearts of those whom for the sake of Christ they go to serve.

The fact of these more notable adventures in co-operation through Edinburgh House has indirectly inspired many smaller co-operative activities, and this general development of the co-operating mind has of itself given fresh impetus and meaning to everyday work.

VI

Such varied services as have been referred to are all necessary, but their multiplication may easily defeat the higher usefulness of Edinburgh House. Experience of missionary co-operation has shown that to do anything that is worth while involves an immense amount of work. There has sometimes been loss of time and energy both in multiplying small activities and in the discussion of large questions when resources were lacking to accomplish anything effective. Policy has to be adjusted so as to avoid both dangers. The ideal is that the officers of co-operation should address themselves to particular tasks with a view to bringing about definite results and that not more should be attempted than can be accomplished with the resources in hand.

There is danger even in the complex organization of the Conference of Missionary Societies. It works through a number of committees which may easily become so many wheels in a mere machine. There is the Standing Committee, which acts also as a Com-

mittee on Missions and Governments, and reference has been made to the Board of Study for the Preparation of Missionaries, the Missionary Press Bureau, and the British Advisory Board on Medical Missions. There are also other permanent committees, *e.g.* on the Home Base, Christian Literature in the Mission Field, Christian Education in the Mission Field, on Recruiting, and on Work among Jews. In addition to these, special committees are appointed from time to time for specific or emergency work. It will be seen that every effort is needed to secure that Edinburgh House does not expend its energies in running this extensive organization but concentrates on the more pressing questions facing the societies for the time being. In this way it may happen that some committees may be very active during the year while others may be practically dormant.

Another important point continually emphasized is the urgent necessity of ensuring that all the activities centred in Edinburgh House are carried on with the same strict regard for economy, and with the same sense of stewardship, as actuates the mission boards, especially in these post-war days when financial resources are so inadequate to meet the new opportunities in the field.

While engaged in all these activities, the Conference of Missionary Societies has tried to keep steadily before it the thought that the ability of the Church to undertake larger responsibilities and more fruitful missionary service depends on an individual sense of the need of spiritual vitality. Vision and faith of a high order are required from the Church at home if

it is worthily to guide the missionary enterprise overseas in these post-war days: the supreme question is how there may be new tides of spiritual life to which all material resources shall be subordinated. A vitalizing of the whole missionary cause depends on the re-vitalizing of the men and women who give themselves to it. The missionary task demands a fresh individual experience of the redeeming love of God through Jesus Christ. It makes men and women face up to Christ. The task of presenting missions as an evangel calling men to let the spirit of Christ live in their own lives, and not merely as an organization or as a claim to personal service or support, must ever be the first duty of the home base of missions.

The very fact of co-operation provides an attitude and a fellowship through which there may be released and made available spiritual forces which do not flow into the life of the Church in other ways.

CHAPTER IX

THE UNITED COUNCIL FOR MISSIONARY EDUCATION

"THERE were heroes before Agamemnon," and practical forms of wide co-operation before "Edinburgh 1910." There are always prospectors on the edge of civilization pressing forward to see beyond the ridge of ordinary human vision. The United Council for Missionary Education, one of the organizations in the group at Edinburgh House, was a pioneer in co-operation before the Edinburgh Conference was planned. From its membership there have gone forth many of the men who are now at the centre of co-operative work.

Twenty years ago the idea of systematic missionary education of the young people of the Churches in accordance with the best educational methods of the time began to take hold. Some excellent pioneering work had been done by the Student Christian Movement and the Young People's Missionary Movement. In September 1906 a notable meeting took place at the offices of the Church Missionary Society in Salisbury Square when five young men from various mission houses took the first step which led to the formation of what is now known as the United Council for Missionary Education. That action was based on a

growing sense of the vital importance of a new knowledge of the facts concerning life in non-Christian lands, of the missionary work carried on there, and of all that is implied in the responsibility of the Christian Church towards them. The Council is now composed of representatives of seven of the principal British missionary societies, together with a number of members appointed by the Home Base Committee of the Conference, and of some specially co-opted members.

It was obvious that by far the larger portion of the literature necessary for missionary education would be common to all denominations and could best be prepared by a joint body representing them all. The object of the new Council was to prepare and edit each year a series of text-books graded to suit different ages and various stages of mental development. Editions of these books are taken by the respective societies with their own imprints for use in connection with their own work. The value of such co-operation need hardly be emphasized.

The programme of the Council's publications is worked out in annual conference a long way in advance. Subjects for books are chosen more than two years ahead, and arrangements for writing are made with authors of wide knowledge and ripe practical experience. The Council being interdenominational can draw on the whole range of missionary experts, and is thus better able than individual societies to maintain catholicity of choice and a high standard of writing. The scheme of each book is carefully considered by a special editorial committee. Its members co-operate with the author by reading the manuscript, and con-

tribute constructive criticism, always with the constituency for which the book is to be used in view.

The growth of the Council's work reads like a fairy tale. It began, without capital or financial assistance, with a British edition of an American book, the cost of publication being personally guaranteed by the group of young missionary education leaders immediately concerned. Year by year the output grew until, in the year just closed (1926) over seventy new books and reprints were issued, the total sales for the year, exclusive of translations, amounting to about a quarter of a million volumes.

The Council is able, because of its co-operative nature, not only to secure the best books possible but, by pooling the whole demand, to produce them at a smaller cost than would be possible to any individual society. Beginning without office, permanent staff, or funds, it has developed a strong organization on a sound financial basis without any assistance from either societies or individuals. The books are made available to societies at prime cost plus a modest percentage to provide for the cost of running the Council and for making a small annual addition to working capital as the enterprise expands.

One feature of the Council's work has been the steady development of graded literature. In its first year, as mentioned, it published one book for use by adult mission study circles. But with the rapid extension of the educational work at the mission houses, there have come insistent calls for books of various types and grades. The Council's publications now range over fourteen grades, from picture-books,

post-cards, games, and models and other material for the nursery, through the familiar " Talks," " Yarns," and " Schoolboy " series, on to carefully prepared text-books suited for people of university education. The Council has in recent years issued several books for general reading, and has published seven volumes in the " Modern Series of Missionary Biographies." The demand for the Council's books has grown steadily year by year. Up to the end of 1926 it had issued one hundred and nine publications with total issues of over 1,694,000. Books have been translated into seventeen different languages, several have been published in North America, and many have been reproduced in Braille.

Much of the success that has rested on the Council's work is due to the untiring devotion and unique genius of Miss A. E. Cautley, who was the first secretary for its junior work. She developed during her fifteen years' secretaryship a unique range of books of various types and grades for young folk with whom she had a singularly sympathetic mind. By her death, on 12th July 1926, Edinburgh House lost a rare colleague and the missionary cause generally an unusually capable worker.

The Council has tried to think out how to apply the best educational principles to missionary education, and it has always been fortunate in having among its membership men and women with special educational experience. In this way it has gathered together a great body of experience out of which it is seeking to meet the continual demand that it should ever develop a more far-reaching policy of missionary

education and should produce requisite literature to meet emergency needs.

The Council is linked up with the corresponding movements in the United States, the continent of Europe, and the colonies.

It requires only a little imagination to realize the spiritual force that lies behind all this work. The activities of the Council are based on corporate thought and prayer, and there is the gain of the corresponding discipline involved in that process. The work is forwarded by corporate experiment, and in the consequent sharing of experience there is a growing appreciation of the riches of the work of others and a growing humility with regard to the work we call our own. There is a growing friendship and fellowship between various types of people which lifts life from a common plane to a larger place. From membership of the Council there goes out a swelling stream of young life upon which these enlarging influences have played, by which the whole missionary enterprise is greatly enriched.

EPILOGUE

It is easy to say that the work of co-operation is necessary in order that we may discern the central things, that we may review our work in the light of all experience, and that we may see and do our individual tasks as parts of a great whole. But the work of missionary co-operation is difficult and delicate and complex. It is inter-society and international; it is between the Church in Christian lands and the young Churches in the mission fields. It draws together men who have worked in their own beaten paths, sometimes even in ruts; men who are tied by the traditions of great organizations and overwhelmed by the absorbing and urgent needs of their own work; men who have divergent religious experience and different ecclesiastical traditions and different national genius; and men who are filled with the pride of success or depressed with the sense of failure.

It is a real miracle that in all these circumstances the work of co-operation should function at all. Any effort to secure a common mind on such varied subjects, among so many societies, through so many different types of men, looks wellnigh hopeless when regard is had to the possibilities of misunderstanding and misconception, to the difficulty of interpreting the mind of each to the other, and to the resulting strain on faith and hope and charity. The fact that

it does function and functions so richly is a great Christian apologetic for the grace of our Lord Jesus Christ shed abroad in our hearts. It is by an increased commitment to that grace that we can hope to face and surmount the difficulties that lie ahead and make them only things to be transcended.

It is difficult to tell the whole story of co-operation. It is one of the many stories which can never be fully told because they reach down to the things of the spirit and are discerned with holy imagination; but the story of a wider fellowship and enlarged life is very real. Co-operation in the work of extending the Kingdom of God through the world has become a natural development in the growth of the Church of Christ on earth, and another earnest of the day when they all will be one that the world may believe.

APPENDICES

A.—"EDINBURGH HOUSE" DIRECTORY

1. CONFERENCE OF MISSIONARY SOCIETIES

Secretary : Mr Kenneth Maclennan.
Hon. Treasurer : Dr H. Lankester.
Hon. Auditors : Messrs Mann, Judd, Gordon & Co., C.A.

Board of Study for the Preparation of Missionaries.

Secretary : (*Vacant*).

Missionary Press Bureau.

Hon. Consulting Editor : Rev. E. Shillito.
Editor : Mr Hubert Peet.

2. INTERNATIONAL MISSIONARY COUNCIL.

Secretaries : Mr J. H. Oldham, Rev. W. Paton, Dr A. L. Warnshuis.
Assistant Secretary : Miss B. D. Gibson.

3. INTERNATIONAL REVIEW OF MISSIONS.

Editors : Mr J. H. Oldham, Rev. W. Paton.
Associate Editor : Miss M. M. Underhill.

4. UNITED COUNCIL FOR MISSIONARY EDUCATION.

General Secretary : Mr Kenneth Maclennan.
Editorial Secretaries { *Senior Work :* (*Vacant*). *Junior Work :* Miss Lilian E. Cox.
Assistant Editors : Miss P. A. Hocken, Miss W. G. Wilson.
Hon. Treasurer : Mr Stanley Sowton.

B.—CONSTITUTION OF CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND

1. The Conference shall be called " Conference of Missionary Societies in Great Britain and Ireland."

2. Societies and Boards, if they both administer funds and send out Missionaries for the propagation of the Gospel among peoples not professing the Christian religion, shall be entitled to representation. The Conference, while accepting the principle of limiting its purview to Missions among the peoples not professing the Christian religion, nevertheless desires it to be understood that it is in hearty sympathy with Missionary enterprise not so included, which has for its object the bringing of men and women into vital relationship with God through our Lord Jesus Christ.

3. Auxiliaries of Missionary Societies merely raising funds for transmission to the headquarters of the Societies shall not have separate representation.

4. The basis of representation at the Annual Conference shall be calculated on the average (as shown in the last three published accounts) of the income received at home which is expended during the year, as covered by the Budget or Supplementary Budgets, exclusive of sums spent on work among peoples professing the Christian religion.

5. Societies having an annual income on the above basis of :—

£5,000	and upwards	shall be entitled to	1	representative.
25,000	,,	,,	2	representatives.
37,500	,,	,,	3	,,
55,000	,,	,,	4	,,
75,000	,,	,,	5	,,
95,000	,,	,,	6	,,

and one additional representative for every additional £25,000.

6. The following Societies and Organizations not entitled to representation under the above rules shall be allowed to send one representative each :—

Church of Scotland Jewish Mission.
Society for Promoting Christian Knowledge.
Religious Tract Society.
Edinburgh Medical Missionary Society.
National Laymen's Missionary Movement.
Laymen's Missionary Movement in Scotland.
Irish Laymen's Missionary Movement.
United Council for Missionary Education.
Student Christian Movement (1 man, 1 woman).
British Syrian Mission.
Missionary Council of the Church Assembly.
World's Sunday School Association.
Young Women's Christian Association.

The Standing Committee (hereinafter referred to) shall revise the above list every three years.

7. The Standing Committee shall have power to invite representatives of Societies not entitled to representation under the above rules, or other persons whose presence they judge to be desirable, to attend the Conference, or any meeting thereof, as full members, the number of persons so invited not to exceed fifteen.

8. The Standing Committee shall have power to invite to each Annual Conference representatives of Churches in the mission field to a number not exceeding five.

9. All officers whose salaries are met wholly or partly out of the co-operative budget shall be *ex officio* members of the Conference and of its Standing Committee.

10. There shall be a Standing Committee appointed annually by the Conference to carry out any work which may be committed to it by the Conference. The Standing Committee shall consist of thirty members, of whom not more than one-half shall be secretaries of Missionary Societies, together with the officers referred to in Clause 9.

C.—LIST OF SOCIETIES REPRESENTED IN THE CONFERENCE OF MISSIONARY SOCIETIES

Baptist Missionary Society.
British and Foreign Bible Society.
British Jews Society.
British Syrian Mission.
China Inland Mission.
Church Missionary Society.
Church Mission to Jews.
Church of England Zenana Missionary Society.
Church of Scotland Foreign Mission.
Church of Scotland Women's Association for Foreign Missions.
Church of Scotland Jewish Mission.
Edinburgh Medical Missionary Society.
Egypt General Mission.
Friends' Foreign Mission Association.
Irish Laymen's Missionary Movement.
Jerusalem and the East Mission.
Laymen's Missionary Movement in Scotland.
London Missionary Society.
Mission to Lepers
Missionary Council of the Church Assembly.
Moravian Missions.
National Bible Society of Scotland.
National Laymen's Missionary Movement.
Presbyterian Church of England Foreign Mission.
Presbyterian Church of England Women's Missionary Association.
Presbyterian Church in Ireland Foreign Mission.
Presbyterian Church in Ireland Jewish Mission.
Presbyterian Church in Ireland Women's Association for Foreign Missions.
Primitive Methodist Missionary Society.
Regions Beyond Missionary Union.
Religious Tract Society.

Representative Church Council of the Episcopal Church in Scotland.
Society for Promoting Christian Knowledge.
Society for the Propagation of the Gospel.
South Africa General Mission.
South American Missionary Society.
Student Christian Movement.
Sudan United Mission.
United Council for Missionary Education.
United Free Church of Scotland Foreign Mission.
United Free Church of Scotland Jewish Mission.
United Methodist Missionary Society.
Universities' Mission to Central Africa.
Welsh Calvinistic Methodist Foreign Mission.
Wesleyan Methodist Missionary Society.
Wesleyan Methodist Missionary Society Women's Auxiliary.
World's Sunday School Association.
Young Men's Christian Association.
Young Women's Christian Association.
Zenana Bible and Medical Mission.

D.—SOME "EDINBURGH HOUSE" PUBLICATIONS

N.B.—All the books mentioned below are obtainable from Edinburgh House, with the exception of the "Edinburgh House Bulletin."

1. Periodicals.

International Review of Missions. Edited by J. H. Oldham and William Paton. Quarterly, 3s. net. Annual subscription, 10s. 6d. post free.

Edinburgh House Bulletin. (Edinburgh House.) Issued three times a year. Can be obtained gratis through Missionary Societies only.

Reports of Annual Conference of Missionary Societies. (Edinburgh House.) Issued annually in July. Post free, 6d.

2. Publications in Connection with Inquiries.

Village Education in India. Report of a Commission of Inquiry, 1920 (Oxford University Press), 2s. 6d. net.

Christian Education in China. (Committee of Reference and Counsel, New York, 1922), 7s. 6d. net.

Education in Africa. Report prepared by Dr Thomas Jesse Jones, Phelps-Stokes Fund, 1922 (Edinburgh House), 7s. 6d. net.

Education in East Africa. Report prepared by Dr Thomas Jesse Jones, Phelps-Stokes Fund, 1925 (Edinburgh House), 7s. 6d. net.

The Christian Mission in Africa. A study based on the work of the International Conference at Le Zoute, Belgium, 14th to 21st September 1926, by Edwin W. Smith (Edinburgh House), 3s. 6d. net.

Christian Literature in the Mission Field. A Survey made under the direction of the Continuation Committee of the World Missionary Conference, 1910. John H. Ritson, 1915 (Edinburgh House), 1s. 6d. net.

Bibliography of African Christian Literature. Compiled by F. Rowling and C. E. Wilson (Edinburgh House), 4s. net.

Christian Literature in Moslem Lands. (Institute of Social and Religious Research, New York), 10s. 6d. net.

Conference of Christian Workers Among Moslems. A brief Account of the Conferences held at Jerusalem in 1924. (Out of print, but obtainable from libraries.)

3. Atlas

World Missionary Atlas. Edited by Harlan P. Beach and Charles H. Fahs (Institute of Social and Religious Research and Edinburgh House), price £2, 2s. net.

4. Some Recent Books Issued by the United Council for Missionary Education (Edinburgh House Press).

China and Britain. R. O. Hall. 2s. net.

The New Africa. Donald Fraser. 2s. net.

The Golden Stool (Cheap Edition). E. W. Smith. Cloth, 2s. 6d. net.

The Indian Outlook. W. E. S. Holland. Cloth, 2s. 6d. net.

The Cost of a New World. Kenneth Maclennan. Cloth, 2s. 6d. net.

Young Islam on Trek. Basil Mathews. 2s. net.

The Clash of Colour. Basil Mathews. 2s. net.

A full catalogue will be sent on application to any of the Missionary Societies or to the Edinburgh House Book Depot, 2 Eaton Gate, London, S.W.1.

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